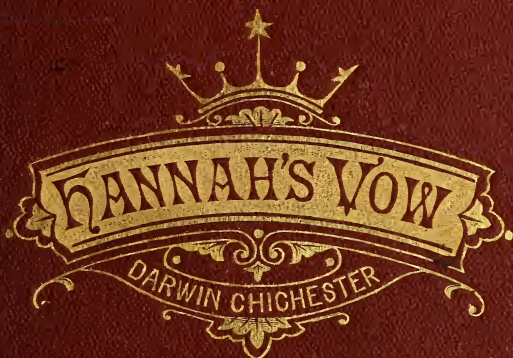


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UNITED STATES OF AMERICA.

HANNAH'S VOW;

OR,

HALLOWED MOTHERHOOD.

BY ~~THE~~ REV.

DARWIN CHICHESTER.



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PSALM cxxvii.

*Lo, children are a heritage of the Lord,
And the fruit of the womb is his reward.
As arrows are in the hand of a mighty man,
So are children of the youth.
Happy is the man that hath his quiver full of them.
They shall not be ashamed,
But they shall speak with the enemies in the gate.*



HANNAH'S VOW.



I.

ANTE-NATAL.

IT is given to us to see beyond the horizon of this present life—to see ourselves as having once begun life in this world, and as destined to begin life again in another. To see that life here sustains infinitely important relations, not only to the after-death existence to which we are going, but to the ante-natal existence out of which we came.

If we pass from a state of uprightness, our vision grows dim, sight fails, because of sin,

and the lower we sink, the dimmer and narrower grows our vision. Again, if we rise, sight returns, and we see light beaming forth from the womb-world, out of which we were born, as well as from the eternal world, into which we shall be born again.

We have a preparation for the grand, heroic life of Samuel, in the longings, conflicts, and victories of his mother. In the case of no man have we so much that is suggestive in the state of the soul of the mother before the birth, as is shown in this story, brief as it is. We have not here a revelation such as an Aristotle or a Bacon would bring out. We have, in the place of it, such an one as God in his wisdom gives to those who ask of Him in faith.

“If any of you,” says the Apostle James, “lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering.”

THE STORY.

Let us come, then, with believing hearts, to the study of the story of Hannah and her son. The narrative begins with the opening of the first book of Samuel. 1 Sam. i. 1-7. "Now there was a certain man of Ramathaim-zophim, of Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: and he had two wives, and the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And, the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there. And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: but unto Hannah he gave

a worthy portion ; for he loved Hannah ; but the Lord had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. And as he did so year by year, when she went up to the house of the Lord, so she provoked her ; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou, and why is thy heart grieved ? am not I better to thee than ten sons ? So Hannah rose up after they had eaten in Shiloh, and after they had drunk. (Now Eli the priest sat upon a seat by a post of the temple of the Lord.) And she was in bitterness of soul, and prayed unto the Lord, and wept sore."

Here we have given the conflict of the mother, before the child was conceived. Hannah's desire for offspring was one she held in common with every wife in Israel, or, I might say, of every wife whose womanly instincts remain as God made them. For, when He made

man, he made them male and female. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth."

When, after the marriage of Elkanah and Hannah, years passed, and no child was born, did she in her hopelessness introduce another wife to Elkanah? Such was not an unheard of custom among the Jews at that rude age; it would not have been unlike the conduct of Sarah, who, when despairing of giving birth to the promised seed, gave her servant Hagar to Abraham, who became his wife, and bare him a son. But if Hannah's was a parallel case with Sarah's, it was parallel, also, in that it brought grief, and not peace, into the house. For as Peninnah thought of her sons and her daughters, she despised the wife who had none, and Hannah was made to feel that she had an adversary in the house. But her refuge was not in reproaches, not in returning railing for railing, but in prayer.

These petty annoyances in her home, and, because in her *home*, so difficult to avoid, kept continually before her a sense of her desolation, and increased her anguish because she had no children.

This trial might have filled her soul with bitterness ; it might have led her to rail at this wife, and to reproach her husband, and if that had been the result, her heart would have lost all love of prayer, all faith in its efficacy ; but she yielded not to these temptations. She was tried as silver is tried in the refiner's fire, and came out purified.





II.

PRAYER.

ANNAH'S conflict lasted through long years, and all this time she was gaining deeper views of the meaning of prayer. Her petitions at first may have had the despairing look of Rachel's, when she said to Jacob, "Give me children, or else I die," looking not to the Lord, — thinking more of her own reproach than of the Lord's glory. But if, at times, her petitions put on this look, they gradually grew into something different. Slowly did the conviction grow upon her that the Lord had cast her down, and the Lord would raise her up — that the Lord had smitten, and that He would heal.

Each new trial was the occasion of a new victory. As each came, she was shut up more and more with the Lord; till, after years of conflict, she was brought where she could utter this memorable vow, "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember, and not forget thine handmaid, but will give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." His very childhood should be sacred. He would have been a Levite without this vow, dedicated to the service of the temple. Her vow implied that he was to be a Nazarite, which meant, "I will not keep him near me until he is a man, and then send him to the temple to be employed in its service, but as soon as he is weaned I will send him from me, and he shall be thine forever."

Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will,

and it shall be done unto you." The same mind was in her that was in Him. She had followed on, as the Lord had led, until she had found this fellowship. Divine love is a love that ever goes out of itself — is ever revealed in sacrifice. Not only is this true of the love that looks from the cross ; it everywhere characterizes the love that comes down from heaven. Nothing that man returns for the gifts of nature or providence, can be said to be equivalents, or compensations. He can pray, he can praise the Lord — he cannot pay the Lord. Now Hannah, in her vow, had reached the point of consecrating her body to Him a living sacrifice — the same of her body as of the fruits of the body.

The sign of Nazaritism was letting the hair go unclipped. The hair is the extreme part of the bodily frame, the ultimate of all. Samson was a Nazarite — his long hair, his abstinence from wine, his great strength, told in symbols

that the greatest power of truth lies in its lowest manifestations.

When Hannah offered the fruit of her womb as a Nazarite to the Lord, she but desired for her child the same life she lived herself. "Give me a son, and I will give him to thee, as long as he lives," was her vow, and she virtually said, "*I consecrate my body in marriage, for offspring for the Lord.*"

She lived in the dark days of polygamy, at a time when the primitive idea of marriage was only approached proximately, and yet by prayer had she obtained the true, heavenly conception of it. These were times of ignorance, when but a small part of God's revelation had been given. David's Psalms had not been written, Isaiah had not spoken, Daniel had not prophesied ; and the oracles of God, as far as given, were confined to one small nation. All over the world was the thickest moral darkness ; and yet at this period, when much of truth

was seen only in dark symbols, like seed under ground, waiting for its time, this woman found, by prayer and consecration, the true heaven of marriage.

This brief record of Hannah's struggles and victories reveals a light far higher than belongs to the church of this our age. Nearly three thousand years have passed, and the world in science, art, and literature has grown in a wonderful degree. Divine truth, like leaven, has been working through all these years, and yet where are the wives who have found Hannah's consecration of their bodies, Hannah's spiritual Nazaritism? The story of her struggle and her victory is a beam of light out of the darkness of the distant past, which goes on by us into the millennium, telling us what marriage and offspring will be, what the church and the family will be.

What a lesson have we, in the manner in which this wife in Israel was led! Every plan

was made to fail. Prayer was her only refuge. The Lord delayed his answer that she might more deeply feel that help came from Him alone. And more, during this long delay He so ordered his dealings with her, that in this matter, which lay the heaviest upon her heart, she might feel that none but God could sympathize with her. Her husband loved her and honored her, but he was not with her in these, the deepest yearnings of her soul. When it was to be made known to her that she was heard, she stood in the presence of the high-priest, and in bitterness of soul prayed unto the Lord, and wept sore ; and then came the record of the vow. And thus it reads : —

“ It came to pass as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart ; only her lips moved, but her voice was not heard, therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be

drunken? put away thy wine from thee." Here the high-priest, whom this stricken, modest woman so much revered, counted her among the vilest. Behold how she now appeared to man, and how to God. Her isolation was complete. The Lord, by his providential dealings, had brought her where her soul had found its closet, and had given her grace to enter, and to shut the door to all the world.

“And all the world was night,
No friend in sight!
Earth’s darkness breathed but fear.
But beams of light above
Winged down their love,
And banished all her fear.”

Hannah knew that she was heard. Eli spake words of cheer. He who had been appointed to bless the people in the name of the Lord, said to her, without knowing for what she had poured out her soul before the Lord, “Go in peace: and the God of Israel grant thee thy

petition that thou hast asked of Him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah : and Elkanah knew his wife ; and the Lord remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord."

PRAYER ANSWERED IN PEACE.

Her prayer was answered in the gift of a son of rare excellence, and answered, too, in the peace that came to her soul. And great was her peace. Every work of God, be it the work of perfecting matter, or sanctifying mind, begins in conflict, and culminates in peace. A chaotic world, as it is lifted out

of darkness and rounded into beauty and order, approaches peace. The material world approaches heaven, as the complete will of God is wrought upon it, and in like manner, man approaches God as his complete will is wrought in him. In his presence is peace. Hannah's prayer was answered in peace to her soul. "If we know," says John, "that He hear us, whatsoever we ask, we know that we have the petition that we desired of Him." She felt that she had her desire, that the Lord had heard, that the Lord was on her side. Her peace began before the child was conceived. It began with those new ideas of purity, when she gave her body "a living sacrifice to the Lord," and with importunate prayer consecrated her all to Him. She was then of the "pure in heart" who "see God." The clouds of unbelief had broken, and with a clearer vision, and purer heart, she, blessed of heaven, saw the God of peace.

HER SPIRIT OF BENEFICENCE.

Hannah's prayer was answered in the spirit of beneficence that was poured out upon her. In putting her child from her, she revealed a heart full of sacrifice. She was prepared for any surrender which her Heavenly Father might ask. She saw no work of merit in the giving, it was but returning what the Lord had lent. The offering of beasts and flour and wine, which accompanied the putting away of her weaned child from her, made manifest the spirit with which she fulfilled her vow, as if she had said, "The child, O Lord, is thine, I devote him to thy service forever. I return him to thee, and thou wilt not forsake me, nor the son thou hast given me."

With the grace of supplication poured out upon her, came the grace of giving. It was a pleasure to give to the Lord — she gave freely, she gave joyfully. That she might keep con-

stantly before her mind, not what she had done for the Lord, but what He had done for her, she called her son "Samuel," which means, "asked of God." The name was a constant reminder of what the Lord had done, and what great things He was willing to do, in answer to prayer. Her love for the child was not less, now that the surrender was made. Some mothers may think Hannah did not love her child as they do theirs, or she could not, in such a spirit, send away her son. But no, this act of Hannah revealed, not that her love was less than that of other true mothers, but that it was a love enlightened and sanctified — a love modified by a new revelation. She believed that every attribute of God was pledged in favor of her dear child, and, in giving him up at that tender age, to be sent from her, as she had vowed she would do, and as she believed was the will of God, she did just what she had a heart to do — did it cheerfully ; and this cheer-

fulness was not because her boy, just out of infancy, had lost any of his sweet attractiveness, or she any of her motherly instincts. That attractiveness of the child, and those instincts of the mother, were in all their strength.

PRAISE AND PROPHECY.

Again, the influence of Hannah's prayer was apparent in a new elevation and enlargement of soul. From this time forward she lived in a higher and purer atmosphere, and in the possession of a fuller and more heavenly life. She had come into that "large place" of which the Psalmist speaks. "I called upon the Lord in distress. The Lord answered me, and set me in a large place." It was Hannah's mission to take her place among the inspired ones whose lips, touched with fire from the altar of Heaven, should give utterance to truths that should appear in the record of inspired thought. Her song is never to die, for it has a place in the

Word of God, and “the word liveth and abideth forever.”

“My heart rejoiceth in the Lord ;
Mine horn is exalted in the Lord ;
My mouth is enlarged over mine enemies ;
Because I rejoice in thy salvation.
There is none holy as the Lord ;
For there is none beside thee ;
Neither is there any rock like our God.
Talk no more so exceeding proudly ;
Let not arrogancy come out of your mouth :
For the Lord is a God of knowledge,
And by Him actions are weighed.
The bows of the mighty men are broken,
And they that stumbled, are girded with strength.
They that were full, have hired out themselves for
bread ;
And they that were hungry ceased :
So that the barren hath borne seven ;
And she that hath many children is waxed feeble.
The Lord killeth, and maketh alive :
He bringeth down to the grave, and bringeth up.
The Lord maketh poor, and maketh rich :
He bringeth low, and lifteth up.

He raiseth up the poor out of the dust,
And lifteth up the beggar from the dunghill,
To set them among princes,
And to make them inherit the throne of glory :
For the pillars of the earth are the Lord's,
And He hath set the world upon them.
He will keep the feet of his saints,
And the wicked shall be silent in darkness ;
For by strength shall no man prevail.
The adversaries of the Lord shall be broken to pieces ;
Out of heaven shall He thunder upon them :
The Lord shall judge the ends of the earth ;
And He shall give strength unto his King,
And exalt the horn of his Anointed."

Her prayer for her son, offered with such perseverance, was in silence. "She spake in her heart, but her voice was not heard." But her song of thanksgiving was with an open mouth. Her joy was all of heaven, full of God. She rejoiced, first, not in that precious son of her's, so dear to her soul, but in the good God, who had given to her bosom a Samuel. She rejoiced not, first, in the new strength given her, but in

the God of power. Her horn was exalted in the Lord. She was now victorious. Not secret foes within, nor enemies without, could conquer her. She rejoiced in his salvation.

“ These little temptings, little snares
Of common days and petty cares,
Laid not now insect-eggs of strife,
To gnaw and worm the woof of life.
Such peace in Faith’s sweet whispering,
‘ My Father thinks of everything.’ ”

She now, consecrated to the Lord in the spirit of Nazaritism, had new revelations of his holiness, and could say, —

“ There is none holy as the Lord,
For there is none beside thee ;
Neither is there any rock like our God.”

This Hebrew mother now saw light in God’s light. She had received a new baptism of love, and with this came a sense of his holiness, underived and complete, which comprises perfect wisdom, justice, truth, goodness, and mercy.

And this revelation, this higher and holier affection of her soul, drove out the lower.

It was not now so much her own personal enemies, the Peninnahs and the like, as the enemies of the Church, of which she thought. It was not now so much her own future aggrandizement, and that of her house, that filled her thoughts, as the future of the Church, and the glory of God's kingdom.

And so she closes this song with the declaration, that

“The adversaries of the Lord shall be broken to pieces ;
Out of heaven shall He thunder upon them,”

which was fulfilled when Samuel prayed and the Philistines were discomfited, and which is to be complete in its fulfillment when the Lord comes to judge the ends of the earth, and the powers of darkness are everywhere subdued, and the glory of the Lord, like a sea, covers the whole earth. “And He shall give strength unto his King, and exalt the horn of his

Anointed," are her closing words. There had, as yet, been no king, none anointed as such in Israel. These words were fulfilled when David was anointed king by her son, but were not complete in their fulfillment until He came, of whom David was but the type, and who is called in the Scriptures, King and Anointed, for the first time, by this Hebrew mother. Behold in these new names given to our Saviour by Hannah, a new revelation, and a deeper comprehension of Christ's greatness and glory, than came to those who had prophesied before her.

MARY AND ELIZABETH.

A like prophetic spirit and enlargement of soul do we see in the birth-song of Mary, the mother of our Lord, and her cousin Elizabeth, as revealed in their interview, as given in the first chapter of Luke.

"And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in

her womb ; and Elizabeth was filled with the Holy Ghost : and she spake out with a loud voice, and said,

“ Blessed art thou among women,
And blessed is the fruit of thy womb.
And, whence is this to me, that the
Mother of my Lord should come to me ?
For lo, as soon as the voice of thy salutation
sounded in mine ears, the babe leaped in my
womb for joy.”

Lo, the power with which this wave of bliss
broke upon her unborn child.

“ And blessed is she that believed : for there for
there shall be a performance of those things
which were told her from the Lord.”

“ And Mary said,

“ My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Sav-
iour.

For He hath regarded the low estate of his hand-
maiden :

For behold, from henceforth
All generations shall call me blessed.
For He that is mighty hath done for me great
things ;
And holy is his name.
And his mercy is on them that fear Him,
From generation to generation.
He hath showed strength with his arm ;
He hath scattered the proud in the imagination of
their hearts.
He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things,
And the rich hath He sent empty away.
He hath holpen his servant Israel,
In remembrance of his mercy.
As He spake to our fathers,
To Abraham, and to his seed forever.”

Ten centuries separated these women, and yet Hannah and Mary spake in a like exultant and prophetic strain, because they were in a like life. They were educated in the same

Oriental customs and habits of thought. The memory of Mary was stored with prophetic songs, of which this of Hannah was one. But more than this, they possessed a like spirit of consecration. Elizabeth and Mary and Hannah were alike filled with the Holy Ghost. And will not every woman, who is in a like spirit of ancient Nazaritism, breathe forth utterances that speak of a like enlargement of soul, and sense of God's holiness, and of the glory of his house as to be more thought of than private aggrandizement? These mothers in Israel saw God, and were blessed in the beholding, because the pure in heart ever thus see and are blessed. They were brought into a large place, because of a new baptism of love. A poet has said, —

“Before I loved, I was a child, and sported on the sands,
But now the ocean opens out, with all its happy lands.”

And wherever this new baptism of love comes,

it ever brings with it a like enlargement. That enlargement expressed itself differently among an ancient and Oriental people, familiar only with Hebrew modes of thought, from what it does under the changed habits of modern times. And yet, in the changes of times and customs, we see human nature the same—the heart expanding, as new fountains of love open in the soul, and ever rising, as love deepens, into higher expressions of prayer and of praise.

MRS. EMILY C. JUDSON.

That gifted woman, Mrs. Emily C. Judson, missionary to Burmah, was never so full of the spirit of song as when she penned the following lines, written in joy for her first-born :—

“ Ere last year’s morn had left the sky,
A birdling sought my Indian nest ;
And folded, oh, so lovingly,
Her tiny wings upon my breast.

“ From morn till evening’s purple tinge,
In winsome helplessness she lies ;
Two rose leaves with a silken fringe,
Shut softly on her starry eyes.

“ There ’s not in Ind a lovelier bird ;
Broad earth owns not a happier nest ;
O God, thou hast a fountain stirred,
Whose waters never more shall rest.

“ This beautiful, mysterious thing,
This seeming visitant from heaven,
This bird with the immortal wing,
To me, to me, thy hand has given.

“ The pulse first caught its tiny stroke,
The blood, its crimson hue, from mine ; —
This life which I have dared invoke,
Henceforth, is parallel with thine.

“ A silent awe is in my room,
I tremble with delicious fear ;
The future, with its light and gloom,
Time and eternity are here.

“Doubts, hopes, in eager tumult rise,
Hear, O my God, one earnest prayer ;
Room for my bird in Paradise,
And give her angel-plumage there.”

And whence came these utterances to this woman, which have winged their way over the earth, and awakened a response in the hearts of so many mothers? Mrs. Judson may have been, to some extent, indebted to the polished rhetoricians of ancient Greece for the smooth, sweet flow of her verse, but certainly she owed nothing of her inspiration of thought to Grecian literature, which nowhere sung of the sweet charities of domestic life, and never taught that the first stirrings of a mother's love could be a theme worthy of a poet's pen.

This woman's inspiration came not from the polished Greeks, for they had none to give ; but from the chosen people of Israel — those to whom the oracles of God were intrusted — from the same spirit of infinite tenderness and holiness that inspired the heart of Hannah.

Mrs. Judson's consecration in marriage, went with her consecration to the missionary work. Like Hannah, the Hebrew mother, her deeper views of wedded life went along with broader and more earnest and practical views of the Church's work.

This sanctification of heart, which came to Hannah with the gift of her son, was a preparation for the life-work before her. She was prepared to be a mother to the children afterwards given her, as she could not have been without this baptism from on high. Her pure spirit of Nazaritism endowed her with the patience and meekness and faith needed in the training of her children.

In doubts and difficulties she could go to God, in confidence, for light and strength — and in sickness, and in separation, ever find consolation in the promises of her Heavenly Father. He henceforth was her refuge and her joy. In what circumstances can a wife, in

Hannah's spirit, fear to assume the duties of maternity? fear the responsibility of being a mother of sons and daughters? fear to trust God in poverty and sickness; and in meeting and combating difficulties that come from the weakness and waywardness of childhood? There is no power on earth like that of the mother over her children; for as she is placed the nearest to the souls of her children, so also is there given her a power to mould their spirits, such as all earthly influences, within the family and without, cannot counteract. The story is told of a pious mother whose infidel husband made a jest of religion, and that too in the presence of his children; yet, notwithstanding their father's ridicule, the mother succeeded in bringing them all up in the fear of the Lord. She was once asked how she had saved them from the influence of a father whose sentiments were so utterly opposed to her own. This was her answer: "Because to the authority of a

father I did not oppose the authority of a mother, but of God. From their earliest years, my children have always seen my Bible upon my table. This holy Book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform any good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy that surprises you."

This mother, we see, was silent, that her children might hear the "still small voice" of the Spirit. She was strong, as Hannah was strong — strong, as every weak lone mother may be strong — strong in the Lord, and in the power of his might.

I will not say more on the after effects of a consecration like that of Hannah's, for fitting the wife thus endowed to bring (in spite of

all opposing influences) all the children God may give her into the fold of Christ. Remember, O wife, God will ever care for the little ones given to your keeping; and as He has made your breasts a fountain of food for their bodies, so will He make your heart a fountain of nourishment for their souls. Faith in the Heavenly Father will ever do this, giving you abundantly of the sincere milk of the Word, that your children may grow thereby.





III.

SAMUEL'S CHILDHOOD.

NOT only are we to consider the answer to Hannah's prayer as it came in a new and heavenly peace to her soul, but also *in the fruit of her body, the gift of a son of rare excellence.*

At a very tender age he was removed from this the best of mothers, and months intervened between the brief visits of the mother to her son ; and the separation then was not what it would be now. Those were not the days of swift travel and cheap postage. There was but one swift, sure, and constant communication opened to her, and that was through the

Lord. This line of spiritual telegraph which the Lord opened for her, never failed ; and her precious child had access to the same, and at that tender age was prompt to avail himself of it. The child Samuel had his trials ; the defects of Eli's character, his *not* doing, and the profligacy of his two sons, show that there was much to lead astray ; but Samuel was kept from the evil that was around him. An invisible hand was leading him. He won the heart of Eli, who, with all his defects, loved those who loved the Lord.

Samuel ministered before the Lord, being a child, girded with a linen ephod ; and the child Samuel grew on, and was in favor, both with the Lord and also with men. He was a child in whose early spiritual development there was everything that was attractive to men. "He was in favor with men." The piety of this precious child was all natural and child-like. Away from his home, and always to be from

under the eye of that loving mother, his home was his Heavenly Father's house ; and here, in the sacred symbols and services, was that which developed a boy-nature that was sweet and joyous.

Here was not a precocious development, that hid the *child* in the premature man, but one that made his loving boy-life beautiful to behold.

While yet a child he became a prophet of the Lord ; and the first message he was called upon to deliver greatly tried his firmness of character. It was no less than to tell to the high-priest the fearful judgments that were to come upon his house.

The closing of this child-history reveals the boy Samuel as all alive to divine impressions. His influence, even then, extended through the nation. We read that " Samuel grew, and the Lord was with him, and did let none of his words fall to the ground ; and all Israel, from

Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord."

How brief the direct personal influence of this mother upon her boy, and yet how symmetrical and strong his character. When just out of infancy, she sends him from her, where he is to be tempted, where he is to learn to work, where great responsibilities are to be assumed ; and yet how well fortified against the evil — how well fitted for the work. Hannah's personal supervision over Samuel, after he was weaned, seems to be all told in this one verse : "Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." As he wore this little coat, made with a mother's hands, so did he wear her own beautiful nature. He was clothed with a like spirit of love, of prayer, and of praise.

Hannah entered upon a life of spiritual Naziritism when she gave her body in mar-

riage for offspring for the Lord. In a day of spiritual darkness, when children in the nations around were sacrificed in fear to evil spirits, she, moved by a holy love, consecrated the fruit of her body to the Lord.

SAMUEL'S POWER IN PRAYER.

We have seen that Hannah knew how to pray and not faint ; we have now to see that *Samuel knew the same.*

Twenty years had passed since the child-history closed, and during this period the Philistines invaded the land, stole the ark of the Lord, slew the two sons of Eli, and Eli himself died of grief. And through all these years, defeat and bondage, poverty and corruption marked the condition of Israel. And now the man Samuel spake unto the people as they began to be a little alive to their impiety : " If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth,

from among you, and prepare your hearts unto the Lord, and serve Him only, and He will deliver you out of the hands of the Philistines. Then the children of Israel did put away Baalim, and Ashtaroth, and served the Lord only." Here Samuel comes to view as the divinely appointed leader in this revival : his earnest words fill them with hope. In these days of corruption, he drank only of the stream that flows from the throne of God, and in his utterances he imparted his own higher life to the people. His faith fired their hearts. God was with him. His power rested upon him.

"And Samuel said, Gather all Israel unto Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh." Humbled by their trials, they had a glimpse of the truth that Samuel had power with God. He was not a ruler they had elected, but Israel began to believe in him. They came to Mizpeh to fast and to confess their sins, and the

Philistines rose up against them; when the children of Israel, full of fear, said to Samuel, "Cease not to cry unto the Lord our God for us, that He will save us out of the hands of the Philistines." And Samuel prayed. "And the Lord thundered that day with a great thunder upon the Philistines," and they were smitten before Israel.

It was not the rattle and roar of rifle and cannon that these unarmed Israelites heard, doing battle for them. It was not the modern needle-gun and mortar against the spear and shield of ancient barbarism. It was more than the might of these modern weapons of war. It was His presence of whom it is said, "He beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow." And His aid was evoked, thundering in the heavens, scattering Israel's enemies by the prayer of one man. Samuel was humble, unambitious, sought not his own,

thought not of his own personal aggrandizement. But was he not a prince in Israel, of the highest lineage? the royal son of a regal mother? Were not the words of Joshua verified in him? "One man of you shall chase a thousand; for the Lord your God He it is that fighteth for you." There is no account of Samuel's faith wavering. His lessons in prayer had been so taught him, that his faith failed not.

Mark the results of this victory, and see in these *how he prayed and how he prevailed*.

"And the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel."

In the days of the judges before him, and in the days of Saul after him, the Philistines were the Israelites' most formidable foes; but they were powerless in the days of Samuel, for this leader of Israel was like Nehemiah the cup-

bearer of Ahasuerus ; he ever stood in the presence of the great King.

The best government the Jews ever had, the least expensive, and the least oppressive, was during the judgeship of Samuel. And yet the people were not pleased. His prayers brought God too near. They wanted to see the pomp and glory of a king's court. They rejoiced in the victory and peace that came in answer to prayer ; but the thunder that discomfited their enemies made uneasy consciences among themselves. As at Mount Sinai when amidst the thundering and lightning God gave his law to his people, they felt they were too near ; so now this simple patriarchal government with such a praying man at its head, brought with it too much of heaven for their carnal natures.

Every human government is a type of the Divine. Some bring God nearer than others do. These Israelites preferred a form of gov-

ernment that put the Lord farther off. So they made the failings of Samuel's sons, whom he had called to his aid, an excuse for asking for a king — and Samuel was displeased. They do not say, "Put better men into office," but, "Change the whole form of government." This request was "evil in the eyes of Samuel." But what did he do? Just what was like him, and like the mother who bore him. "Samuel prayed unto the Lord," and the Lord said unto Samuel, "Hearken unto the voice of the people, in all that they say unto thee : for they have not rejected thee, but they have rejected me, that I should not reign over them."

ISRAEL'S FIRST KING.

Then came a new order of things. Samuel, the last of the judges, was set aside as ruler, and Saul, the first of the kings, reigned ; but Samuel was the one who prepared the way ; and he went about his work in the spirit of

cheerful obedience and of prayer. He warned the people of the evils which this change would bring upon the nation ; and he watched over Saul with a father's solicitude. His severe rebukes of him for his disobedience, revealed his courage and his keen sense of right.

We read, "Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king, for he is turned back from following me, and hath not performed my commandments." What impression did this communication make upon his mind? Did he say, "Just as I thought — the fruits of this man's folly, will show the people that I am right?" Ah, the Lord had given Samuel another spirit. His patriotism was all of heaven. "And it grieved Samuel, and he cried unto the Lord all night."

Samuel had to deal with a selfish, lawless king, and a like people ; but he himself was perfect in his disinterestedness, perfect in his

obedience. He was here again the son of the self-sacrificing Hannah, true to every holy instinct. True to his deeply sanctified nature, he had set his heart upon Saul ; he was a father to him ; he wanted to make a man of him, and he could not give him up. He had anointed him, a stranger, in the place of one of his own house, as he afterwards anointed David, another stranger, — and did this after long years of rule, — did it while a judge from whose decision there was no appeal, — and did it lovingly ; because God had virtually said, “ This stranger shall come and take thy place ; he shall increase and thou shalt decrease.”

“ Hannah vowed a vow, and said, O Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, and wilt give unto thine handmaid a man child, then I will give him unto the Lord, all the days of his life, and there shall no razor come upon his head.”

And this Samuel was the gift. This life, so full, so finely balanced, so well rounded, running through a century, bright in its rising, glorious in its setting, was the answer to her prayer.

As this mother returned this gift, with all her heart, back again to her God, so the son, in the spirit of his mother, gave his life for his people.

“To them his heart, his loves, his griefs, were given,
But all his serious thoughts had rest in heaven.”

SAMUEL'S REAPPEARANCE AFTER DEATH.

This grand life was not given to the world that after Samuel's death men might deify him and worship at his shrine. The heathen nations did this to their great men, and the Jews would have done the same if a wisdom higher than man's had not prevented. No pilgrimages were made to the shrine of Moses, for his grave God had hidden; and none to the shrine of

Samuel, whose character was of like pure and lofty type ; for Samuel reappeared, after his death, and showed himself powerless to save.

Consider how this singular after-death occurrence strikes at the spirit of idolatry in the mind of the Jew, taking, as it does, all the God from Samuel, and giving it to Christ.

Samuel dies, and reappears at Endor, at the request of Saul, and at the incantation of a priestess or witch. Samuel is here, among evil spirits, not of them, — but, for the time being, and for a purpose, among them. If the darkness that is around him is the darkness of the unseen world, it is because it is the fit background of a picture, the radiant glory of which is also of the unseen world. That picture is Christ appearing to Saul of Tarsus. The Saviour appears to Saul the persecutor about noon, and with the breaking upon him of a light greater than that of the sun. It is nearer midnight when Samuel appears to Saul the

king, — the hour is in keeping with the spiritual condition of the group, who are seeking counsel from the unseen world. Jesus says, "Saul, Saul, why persecutest thou me? You are injuring me in the persons of my people — in the persons of my chosen ones — those for whom I died." Samuel, in contrast, brings no charge against Saul, the king, for injuring him, but simply says, "Why hast thou disquieted me, to bring me up?" — as if saying, "My coming can do you no good." Christ, infinite in love and power, comes to Saul, the persecutor, without his seeking him — Samuel, in himself, as weak and as dependent as when here on earth, comes at God's command, and at the request of Saul.

Says Samuel, in reply to Saul's declaration that God had forsaken him, "Wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to Him [for Himself],

as He spake by me [mine hand] ; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David : because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines : and to-morrow shalt thou and thy sons be with me : the Lord also shall deliver the host of Israel into the hand of the Philistines." All Samuel can do is to tell the king of his guilt and condemnation — he is powerless to do more. He is of the unseen world, but he is not a god — simply a holy man — jealous of the honor of God, as when here on earth — and as dependent upon Him.

At the words of Samuel, Saul falls to the earth — as falls Saul of Tarsus at the revelation of Jesus. But it is not Samuel revealing himself that takes away the strength of Saul ; it

is his revealing God's justice and judgments — the same power that brings persecuting Saul of Tarsus to the earth. Both of these men — these Sauls — are smitten to the earth by God's justice revealed ; but how different the end. For while the unrepenting king, seeking through unlawful means man's aid, bows in despair, the stricken but penitent persecutor finds hope in Jesus.

Both take food, and are strengthened : the king, to be conquered in his last battle with the Philistines, the spiritual enemies of the Church, losing both his kingdom and his life : the persecutor, to enter upon a life of successful conflict with the powers of evil.

This last scene of Samuel's history teaches that great men do not turn into independent, self-sustained gods when they die, to be worshipped here on earth. It teaches, also, that if God in Christ saves not, there is no salva-


tion. King Saul had Moses and the prophets ; them he would not hear, neither would he be persuaded into repentance, though one rose from the dead.





IV.

ELKANAH.

E have made prominent the mother's influence in forming the character of Samuel. Are we to infer from it that as a psychological fact the father's influence is hardly worth mentioning in the comparison?

The Bible gives ground for no such inference. Elkanah was a God-fearing man, and desired and prayed for a son, but *did not pray as Hannah did*. There was with her a deep earnestness and wrestling of soul which he knew not of. The very words of cheer which the good man used, show that he had not her faith. "Why is thy heart grieved? am not I better to thee

than ten sons?" As if he had said, "Let it all go, I love you, and my love is worth more than the gift of children."

But she could not let it go. She fasted and wept and prayed, and before the answer came she poured out her soul as few wives have ever prayed.

The design of this story is not to tell us the relative influence of the father and mother upon the child before birth, but to show us how God answers a wife's prayer, and what, for a wife, is a legitimate subject of prayer.

The husband here may have had as strong faith, in some directions, as his wife. Two persons of equally strong faith may not manifest their faith in the same way. Samuel, it is evident, had as strong faith as his mother; he prayed like his mother, and yet his soul did not go out with the same energy for the same objects for which she wrestled. He prayed as the judge of Israel, as their leader in battle,

and as a teacher of the school of the prophets. In these directions went his desires, his work, his prayers ; and Hannah could not have taken his place in *prayer*, while she had not his sphere in *work*. But in another sphere the mother was stronger than the son. Samuel had sons, and prayed for them, but *not as his mother prayed for him*; and it is evident that his wife was not a Hannah.

She prayed as only a woman can pray for a son. If woman has less strength of body and less steadiness of brain than man, she has a greater power of patient enduring love to be called out towards offspring.

Mrs. Hemans, herself a mother, says, —

“ There is none

In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A mother's heart. You ne'er made
Your breast the pillow of his infancy,
While to the fullness of your heart's glad heavings
His fair cheek rose and fell ; and his bright hair
Waved softly to your breath.”

“ Not yours, the face
Which early faded through fond care for him,
Hung on his sleep, and duly, as heaven’s light,
Was there to greet his wakening ; you ne’er smoothed
His couch, ne’er sung him to his rosy rest,
Caught his least whisper, when his voice, from yours
Had learned soft utterance ; pressed your lips to his
When fever parched it ; hushed his wayward cries
With patient, vigilant, never-wearied love ;
No, these are *woman’s* tasks.”

All that speaks of woman’s greater power of loving and enduring, tells wherein she has greater power in prayer ; so this story of Hannah was sent directly to the heart of every maiden, wife, and mother ; and reveals the wife’s sphere, the wife’s desire, and wherein lies her power with God.

She stands nearer the soul of the child than stands her husband ; her influence here is more constant and immediate than his. I do not say that her influence is always *greater* than his over the child, but always *different*. The Lord de-

signed that the husband should greatly influence the child through the soul of the wife.

ELKANAH'S TENDER REGARD FOR HANNAH.

Suggestive on this point is what we are told of Elkanah's regard for Hannah. How he loved her, how he honored her in public.

In her great trials she had her husband's love to console her ; and that love the Lord designed should raise the woman into a higher and holier womanhood, fitting her in soul and body for the duties of maternity. For woman was given to man in marriage, that he might himself rise into a higher and holier love, and that he might lift his wife into a like love. Says the Apostle, "Husbands love your wives as Christ loved the Church, and gave Himself for it, that He might present it to Himself, a glorious Church, without spot or wrinkle, or any such thing, but that it should be holy and without blemish." Behold how a self-sacrificing love has a purifying and

elevating power, as truly in the typical relation of husband and wife as in the higher relation of Christ and the Church. Thus the maiden, as she in marriage feels the influence of a noble manhood, is raised thereby into a higher womanhood.

Now Elkanah's love for Hannah did bear some of these marks of a true love. It did help her resist the adversary. It did strengthen her to persevere in prayer. It did help to steady her life and hold her mind in peace, from the conception to the birth of the child.

Samuel was not only the son of a pious mother but of a God-fearing father, who, in an age of great ignorance and moral degradation, had the courage and the conscience to worship with his family as Moses had commanded. And if Samuel and his parents were now on the earth, with the same bodies they had then, we doubtless should see some of the features of the father in the son, with the mental and

moral traits of the father, as well as the features and characteristics of the mother. But as it was the design of the Bible to teach, not science, but religion ; not psychology, but faith ; or rather, all science as valueless save as it reveals God, and all knowledge as vain without love ; so this story comes to us, revealing the meaning and the might of prayer.

Medical writers and others speak of the influence of the mother's tastes and pursuits during the period of gestation upon the child. The child (they teach) is more or less affected then by what is the mother's soul-work. If with her there is a passion for the beautiful, revealing itself in painting, sculpture, poetry, or more humble pursuits, the child's taste will be affected by the same. An ennobling passion of the mother in full play at this period, will ennoble the offspring, and a base passion degrade. Again, the child may show not so much the *mother's* characteristics as the *father's* ; the

mother (and here is an explanation but in part) not possessing these qualities, but loving them in him ; and through her love, making them her life, to impart to their child.


There are various opinions expressed by writers as to the influence of the mother's mind during this period of gestation upon her offspring, but all believe in that influence, and that when imparted to the child it may be more or less apparent through generations.





V.

SCIENCE.

ND are not the teachings of science in keeping with the lessons of our story? Do we not see the same law of inheritance here apparent in the kingdom of grace, in a like manner apparent in the kingdom of nature? and revealing itself with like limitations in every grade of organic life?

All nature, from the lowest to the highest organism, illustrates the law of inheritance that "like produces like." Let us consider how truth in the higher organism is illustrated by truth in the lower.

INHERITED MUSCLE.

Muscle is hereditary in men. None doubt that it is, in horses and dogs. The attention that has been given to the breeding of these animals has settled the question, so far as they are concerned. The same law holds good, applied to mankind. Let us take one or two facts from English history that bear on this point. The favorite sports of a very large class in England have been rowing and wrestling. All London turns out annually to witness boat races on the Thames, and a desire to excel in these feats is so great and coveted by so many, that, when one is a victor, he stands out as the strong man among thousands. Now if it were found that two or three of a family often won prizes as oarsmen, the presumption would be that muscle was hereditary. A perfect passion for rowing pervades large classes in other parts of England. At Newcastle-on-the-Tyne all business is deserted when a great race takes

place. Henry Clasper was the name of an extraordinary oarsman, and he belonged to a large family a number of the members of which had been victors in these races. For many years this man was "stroke" of a four-oared crew, and frequently the whole crew were members of the Clasper family. For eight years this crew won the championship of the Tyne. Six times he pulled stroke for the crew, winning the championship of the Thames. He had also pulled in thirty-two skiff matches, and won twenty of them. He had a son who was a very excellent oarsman, and who, in seventy-six skiff matches had won fifty of them. Henry Clasper had other sons too young to have shown their powers; but of his brothers, two, if not three were greatly distinguished. Eight other instances are mentioned in the list of this writer, in the history of boating in England, where two and sometimes three and four members of the same family were distinguished in these

athletic exercises. A similar enthusiasm for wrestling has been apparent for many years in parts of England; and facts bearing on the subject of inherited muscle among wrestlers, confirm what has been said of rowers.

The Olympic games of the ancient Greeks, celebrated with the greatest enthusiasm by the whole nation, illustrated this same law of inheritance. There was a carefully kept record of these games, which doubtless contained much which bore on the subject of inherited muscle, but that record is lost. The story is told of a married woman, who venturing to be present while the games were going on, though the penalty was death, was discovered, but acquitted because her father, brothers, and son had been victors in these games.

INHERITED FORM, FEATURE, AND COMPLEXION.

What is here said of muscle as an inheritance, may be said of form and feature and

complexion, and every physical characteristic. Viewing the human family as divided into races, this is most apparent. Of the African, American, Caucasian, Malay, and Mongolian races, we find that in form and features and complexion each race differs from all the others. And all the physical peculiarities that belong to each have been handed down, with little change, through many generations. Now what is very apparent when mankind are viewed as thus grouped into families of nations, where millions are seen classed together, is apparent, also, where a single pair is seen imparting to their children their own peculiar physical traits — traits that appear in one of their children and not in another, or in the second generation and not in the first. So a family of individuals illustrates the same law of inheritance as a family of nations. There is now at Harvard College a portrait of John Rogers the martyr, which shows that he had red hair. His numer-

ous descendants, in this country generally retain to this day the family characteristic. It is said of him that he had a strong will, and doubtless a powerful constitution, and transmitted his physical qualities with great force. The Webster family, of which Daniel was the most conspicuous member, had thick heavy eyebrows. This could be traced for generations through several branches of the original stock.

Dr. Franklin inherited the face and form of his mother's family, whose name was Folger. The same form and cast of features are seen in the descendants of his mother's brothers. Some of the Tappans, descendants of Franklin's sister, show the same family resemblance. Lucretia Mott, the widely known Quakeress, whose mother was a Folger, has the same cast of countenance.

A beautiful face sometimes passes over one generation to appear in the third. A writer in the "Book of Days," says, "I know very inti-

mately, a young lady, who, in countenance, in part, and in the peculiar form of the feet, is precisely a revival of her great-grandmother, whom I also knew intimately. I could also point to another instance, where a woman of deep olive complexion and elegant oriental figure, the inheritress, perhaps, of the style of some remote ancestress, has given birth to children of the brown sanguineous type of her own brothers and sisters, the whole constitutional system being thus shown as liable to sinking and emergencies."

INHERITED BRAIN.

Some imagine that if there is good health and ordinary mental endowments, the extraordinary powers of mind will manifest themselves every time, if all the conditions of education are complied with.

We know that favoring outward circumstances are important to the development of any mind ; but not the best education that has

been given, or will be given in the future, when the science of education is perfected, will make one man equal to another in mental endowments.

We know but little of the ancestry of William Shakespeare, but of one thing we are certain, his advantages of education were poor. Education as a science, was far from being then what it is now; and he had not a careful training in the best schools of his day. And so the inference is plain, that it was inherited brain, and not a better education, that made him one of the most gifted of any age.

The same may be said of that great engineer and self-made man, George Stephenson. While he was yet a poor miner boy, fast approaching manhood, and not knowing how to read or write, other lads of his age, in England, were in school, far advanced in their studies, and rapidly mastering principles which underlie results which he was first to reach. George Stephenson

was called the railroad king, and the crown was by public acclamation put upon his head, and not upon another man's, for the simple reason, that he possessed more inherited genius than others. This man's education was, in one view, admirable. He was led on to success through poverty and toil, and his work, from boyhood up, was at the engine of the coal pit, learning its uses, and studying how to remedy its defects. This pupil, in his inherited qualities, was prepared for his school. Without this inheritance, his training would have been no more to him than it was to thousands of poor and ignorant miners about him. Their eyes were holden, they could not read the book which he read — they could not gather the diamonds which he alone gathered in the dark mines of the earth — for he alone held the Aladdin lamp of inherited genius.

Frederick Douglass, the distinguished editor and orator of our country, was born in slavery,

and remained in that condition until he entered manhood, suffering enough cruelties to break the spirits of ordinary mortals. With a giant's strength, he arose above these soul-crushing influences and accomplished what not one in a million in like circumstances could have done. In his autobiography he speaks of his grandmother as a woman superior in ability and influence to those about her, and of his mother as of much the same type of character ; making it manifest that he was born to his inheritance of genius.

Whoever forces his way through barriers that prove too strong for one of a million, gives evidence of the possession of an inherited superiority. If the barrier is of a kind that only the *muscles* of one man of a million can break, the evidence is that he has inherited more *muscle* than others. If the barrier is of a kind for *brain* to break, and one brain out of a million alone conquers, the proof is that more

brain has been inherited by that one than by the multitude. Some few out of the million may have inherited as much power, and even more than himself, while adverse circumstances prevented its development in them, which did not exist with him. If the competition was confined to ten or twenty, the proof of inherited superiority would not be so plain, but when the strife is with ten or twenty thousand, the evidence accumulates ; swell the crowd in the race to millions, and the proof is overwhelming. We have, in the history of letters, accounts given of individuals greatly distinguished for certain mental traits who have belonged to families, other members of which have shown prodigious power in the same direction.

Richard Porson, the eminent Greek scholar and critic of the last century, was a man of vast and varied acquirements. He had a brother who died young, who was thought to have been fully equal to him in scholastic ability ; and a

sister also, who had the wonderful Porson memory. These children inherited, from their talented mother, their mental characteristics. It is an easy thing to multiply examples like these.

That a genius for *art* is inherited, we see in the history of the families of painters. Joseph Vernet was a painter in France, of the last century, celebrated for his marine views. His son Charles was celebrated for his paintings of horses and farm-yards. His grandson, Horace Vernet, ranks among the foremost of the modern French school.

Thomas Moore, in his life of Lord Byron, says, "It cannot fail to be remarked how strikingly he combined in his own nature some of the best, and perhaps worst qualities that lie scattered through the various characters of his predecessors — the generosity, the love of enterprise, the high-mindedness of some of the better spirits of his race, with the irregular

passions, the eccentricity, and daring recklessness of the world's opinion that so much characterized others. The facts from history which I have here stated, illustrate how different qualities of body and brain are inherited. Education can do much to develop both body and brain, but the success of the best educator is dependent upon inherited qualities in those whom he instructs. The superior teacher is like a skillful worker in wood, who can make handsome furniture of poor material ; but these products of his skill will not compare with the work of the same artisan when better wood is in his hands.

The law of life among created things is everywhere the same. From the lowest to the highest form of created existence we see the same law of inherited qualities. In the lowest of vegetable life does the law appear, that like produces like, and in the highest of animal existence is the same law manifest. The same is

true of all the qualities of the human body, and also of the varied qualities of the human intellect. And what is true of man's body and mind, is true also of his *moral nature*.

MORAL QUALITIES INHERITED.

Vices are inherited, and virtues are inherited. There is a difference in vices ; some are more directly sins against the body than are others, and go more swiftly to the seat of life than do others, poisoning the blood, which is the life, and making over, as an inheritance to children, the whole mantle of a parent's misery. The body of a person given over to intemperance, succumbs sooner to the power of that vice than the body of one given over to avarice. The vice of licentiousness is more marked and immediate in its effects upon the body than the vice of lying.

A medical writer relates the following incident : " Some years ago, I was the attending

physician of a gentleman of Virginia who occupied a distinguished office under the government. He was highly respected. He married a lady twenty-two years of age, who inherited from both her parents a most vigorous constitution, combined with great personal beauty, but dull mental temperament. Her husband was thirteen years her senior, and was also blessed with perfect health, and possessed all the qualifications of a gentleman save one, sobriety. He was a periodical drunkard. This propensity he inherited from his father. His ungovernable thirst for alcoholic stimulants generally occurred every nine months. His wife had three children: the first was sickly and weak, and weighed not more than two pounds at its birth, and lived but a few weeks. The second, a female, born an idiot, is now in a lunatic asylum. The third, a son, who at the age of fifteen, became like his father, a periodical drunkard, licentious and reckless,

indulgent in all his appetites, and devoted to liquor to a degree almost unparalleled.”

The records of medical writers contain many such incidents as this physician narrates, all of which illustrate the power of intemperance in one generation to blight with its curse the children of the next. And mark here how God in mercy arrests evil. In this family, the evil is traced through three generations ; and then the power to reproduce its likeness ends. To appearance, this husband and wife, save for this intemperance, might have had their lives blessed with many healthy, well-organized children. Their children were few, for the law is that the same influence that tends to produce an excess of evil propensities, tends to disease, idiocy, barrenness.

The story is told in “Hall’s Journal of Health,” of a gentleman of convivial habits who often retired from the society of his boon companions intoxicated. While these habits

were upon him, he had a daughter born, who grew up intelligent, temperate, and every way attractive, and who married a temperate, upright man. This pair were greatly prospered. With their wealth were given two healthy, intelligent sons, who grew up drunkards. The following are the remarks of the "Journal" on this family: "The leprosy of drunkenness did not break out in the first generation. The cultivation and the refinement of the daughter were all in antagonism to what might foster the habit of drink, and so it skipped over a generation, the tinder being applied to the torch, to be kindled into flame, under the greater susceptibilities of boyhood life and surroundings. It is precisely in this manner that insanity overleaps a generation or two; thus also it is that a child bears no resemblance to the grandparents or great-grandparents. Doubtless in innumerable cases the foundation of drunkenness, in persons yet unborn, has been laid by

parents retiring after the sumptuous dinner or the evening party, one or both saturated with wine, or worse. Let the terrible truth impress itself on the thoughtful reader's mind, that in a Massachusetts asylum, for the cure of idiotic children, three fourths were born of parents, one or both of whom were habitual drinkers of spirituous liquors. It is surely not necessary to state more clearly the inferences to be drawn from these observations, and yet men are so dull of comprehension sometimes as to require the plainest teachings; and still this lesson is of importance but little less than infinite. It suggests the abeyance of perpetuative functions when under alcoholic influence. The self-same lesson is powerfully taught in the facts recorded in medical works, showing that if the mother suckles her infant within half an hour after being in an ungovernable rage, it will be immediately thrown into convulsions.

“ The great broad fact then remains, that

mental and physical constitutions, appetites, propensities, and passions which mould the physical condition of the infant, nursed under their influences, fix the character of the being begotten at the time of their prevalence. And under this most important practical principle having such a controlling power in forming the character, and fixing the destinies of the unborn as well as the babe, are ranged that large class of what are regarded as mysterious cases, where children are so totally different from their parents in their mental and moral characteristics."

It would not be difficult to add to the facts given by these medical writers, and show that not only intemperance has a tendency to reproduce itself, but every vice ; that in this law there is no exception ; that the strength of this tendency is in proportion to the controlling power of the vice, modified in its descent to children by the state of body and mind at the

time of conception ; also by the consideration that one or both parents are in the evil life. I only give suggestions where volumes might be written. A word to the wise is sufficient, while many words would not avail to those confirmed in evil. Saith the wise man, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

We have seen how full the law of inheritance is. All living forms illustrate it. It is the law of the tree, the animal, the man — man's whole nature. In man, the law that like produces like, may appear more disguised than in the tree or animal, but it is the same law, though the forms of its manifestations are more complicated. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Everything in nature points up to man, the lowest illustrating the highest. "Truth is the strongest in its lowest manifestations."

But if the evidence of law is the clearest in its lowest manifestations, the strength of law is as great in the highest. Hannah bore a son in her own likeness. In answer to prayer was the child given; but it was not necessary for the Heavenly Father to work a miracle to answer the petition. The mother, in her entire surrender of all to God, came into a fuller and purer life, and imparted that life in all its heavenly quality to her son.

We have seen how one given over to *evil* affections imparts those affections. The story of this Hebrew mother teaches how one given over to *good* affections imparts those affections, and by the same unvarying law that runs through all grades of existence.

We have here opened to us two books — the book of God's works, and the book of his word. In the book of his works we see evil descending unto the third and fourth generation. In the book of his word the Lawgiver

says, "I will visit the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." Behold here a Power behind physical forces, behind law.

If in law, illustrated in history, we see temperance, chastity, and every virtue reappearing in a better life, in descendants, imparting health to the whole nature, the Bible speaks of the same: "I will show mercy unto thousands of them that love me and keep my commandments." The Bible teaches, and providences teach, that God will arrest evil quickly. The command is, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee" — which implies that disobedience shortens the life of the house. And this, too, is the law of nature. It becomes more and more difficult for evil, in each generation, to reproduce itself. It is easy for evil to start, and, if left to itself,

to grow and fill the world, but God hedges it about, blasts it with barrenness. Long ere this the world should have been filled with inhabitants. It has stood six thousand years, and still there are millions on millions of goodly acres that are a waste wilderness. We open the book of God's works for an explanation, and read that the power of evil to reproduce itself diminishes as the strength of evil increases. We open the book of His word, and read that "The light of the wicked shall be put out;" that "The place of the wicked shall come to naught;" that "The seed of the wicked shall be cut off." These threatenings are not always fulfilled by thunderbolts. The rule is that they are executed by the silent working of ordinary laws; their fulfillment creeping along, hidden from man's dull comprehension, in silence, in darkness, — "Making not haste — taking not rest," — going on in their God-given order to their goal. Men see

this in the lowest forms of life, and forget it in the highest. They see that a corrupt tree cannot bring forth good fruit, and forget that a wicked deed cannot bring forth good results. The Psalmist, in seeing these things, was tempted as are other men.

“ But as for me,
My feet were almost gone ;
My steps had well nigh slipped.
For I was envious at the foolish,
When I saw the prosperity of the wicked.
For there are no bands in their death,
But their strength is firm.
They are not in trouble as other men,
Neither are they plagued like other men.
Therefore pride compasseth them about as a chain ;
Violence covereth them as a garment.
Their eyes stand out with fatness :
They have more than heart can wish.
They are corrupt,
And speak wickedly concerning oppression.”

The Psalmist, by his own reasonings, was un-

able to understand why the wicked were permitted to live on in their prosperity. There was nothing in the light of nature to help him out of his difficulty. By prayer God was revealed, and eternity brought near. And thus lifted up, he saw history in a new light.

“When I thought to know this,
It was too painful for me ;
Until I went into the sanctuary of God ;
Then understood I their end.
Surely Thou didst set them in slippery places ;
Thou castedst them down into destruction.
How are they brought into desolation
As in a moment !
They are utterly consumed with terrors.
As a dream when one awaketh,
So, O Lord, when Thou awakest,
Thou shalt despise their image.”



VI.

HANNAH'S DESCENDANTS.



WHY is so little said of the descendants of this Hebrew mother? We read that three sons and two daughters were afterward given to Hannah, because of the boon of this, her first-born, to the Lord. And yet there is no record of them as far superior to other men and women. They may have been, and their children may have been, after them; and a better body-life and soul-life may have infused itself, in time, throughout the whole Jewish nation, because of this Hebrew mother's consecration. But to what extent all of this did take place, we have no account given.

Certainly there was everything in the consecration of this woman that fitted her to bear children nobly furnished in body and mind, and to educate them after they were born. There was everything in the work of grace in Hannah's heart, and in the heart of her husband, too, that looked to that result ; and yet the only record of her grandchildren was of two sons of Samuel, whom he made judges over Israel, and who walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. And these were the sons of that man who was a prince with God, grandsons of that woman who was a princess in Israel. And why should a family of a house so royal be so soon stricken? And how can we harmonize these facts with the teachings of science and the Bible?

The facts of this family history are in perfect harmony with all of God's teachings of hereditary influence. We are nowhere taught that

truth is always to be victorious. It will surely be in the end. But in the long conflict of ages there are ever times and seasons when it can be said of evil, "This is your hour."

The crystal stream that rushes from the rock, may find the right soil to receive it, and may roll on, gathering strength as it goes, until it reaches the sea ; or this same bursting stream, because of bogs and quicksands in its way, may quickly hide underground — not to be lost, but to reëmerge in its own good time ; and then dividing into a thousand rills, hiding in the grass of a thousand meadows, may quench the thirst of myriads of orchards and forests and flocks and villages. In the history of the house of Hannah there is not a word said, or left unsaid, which proves that this mother did not impart a better physical as well as spiritual life to her descendants, which was widely diffused through the nation, and to remain through all time. All that is really told of her grand-

children is, that Samuel's two sons did not as their father, but as the world did ; for, understand, the integrity of Samuel was extraordinary for the times. And when his sons perverted judgment and took bribes like common kind of men, the people seized upon this as an excuse for asking for a king, rather than because it had become a great and sore evil. Then the Lord took these sons of Samuel out of the way of temptation, and their after-history, as also that of their descendants, was in a more hidden, a more humble, and doubtless in a safer path. To Hannah was given a life, not so much for her times, as for some remote period. The fruit of her faith was felt at once. The gift of such a son to the nation was a priceless boon—but while the fruit of her wisdom was for her own times, her wisdom was for a distant age. Some generation of gentile mothers were to comprehend her character far better than did the Hebrew women of her day.

Hannah lived more than a thousand years before the coming of Christ, and three hundred years after her people had come out of Egypt, a nation of emancipated slaves. During the forty years of their wandering in the wilderness, the generation had passed away that had lived as bondsmen to idolaters, and their children grew up with ideas of purity and obedience, such as their parents never had ; for this generation were made familiar from childhood, with the pure worship of the tabernacle, which was in contrast with the impure worship of the idolatrous Egyptians with whom their parents had lived, and in the place of the tyrant of Egypt who oppressed their fathers, came the God of Israel to lead the children, to tell them when and where to march, and when and where to pitch their tents. And thus, in the hard lesson of camp life, they received ideas of holiness and of obedience, as their fathers could not receive them. For forty years the Israelites

were shut out from the world, and when at last they left the wilderness and came to the longed-for Canaan, this earthly paradise was everywhere cursed with the presence of an idolatrous race. The trail of the serpent marked every rood of earth, and so extermination, to the extent which God commanded, became an act of self-preservation to the Jews. They had no strength to resist. Separated from the nations around, they were to stand on the defensive. The command had not yet been given, "Go ye into all the world, and preach the gospel to every creature." More than a thousand years were to pass before that new power would come upon the earth. It is not easy to realize the condition of the Jews in that remote period, our own times are so different. The Jews were a people who alone of all the earth had the oracles of God. Thus chosen, they had a wonderful experience to relate, of miracles and mercies, but their experience was not like ours,

in light and liberty, and in a long line of ancestors enlightened and free. They were but three hundred years out of slavery, and all this time either walled in by a desert or by vile heathen hordes. They were surrounded by tribes whose acts of public worship were but lessons to these heathen and to their children in lust and cruelty. Think of these Jews, as thus surrounded. It is now the childhood of their history ; a time with them of great moral feebleness, when they are easily enticed ; and as they look out upon the nations, they see everywhere those who have more cunning and culture than themselves, and who have better weapons of war, and better acquaintance with the arts and sciences than they possess. How are they, in their feebleness, to resist such odds? How can they hinder from growing smaller the ring of death which girdles them? How can they, so feeble and so few, fight successfully the great kingdom of darkness that fills all the

world? They alone in the world. Satan's kingdom everywhere set up. On all sides, rocks that issue poisoned streams, ramparts that shoot forth arrows of death.

POLYGAMY.

The moral feebleness of the nation is apparent in the fact that polygamy existed among the Jews as an allowed institution. This people had all the light given them as to the nature of marriage, which they were capable of receiving. Polygamy was only an approximation to marriage. Its presence, as an allowed thing, was far from giving the best type of family life ; but was the best the nation could receive. Under it there were sore trials for the wife, as Hannah's experience illustrates ; but to the nation this domestic infelicity was less of an evil than another that might have come. The taking away of polygamy as an allowed thing might have brought them more

under the influence of the heathen, leading the women of Israel to contract marriages with them and fall into their abominations. So while polygamy brought its own peculiar evils into the house, it gathered, with greater strength, into families, the whole nation, and isolated them the more, in that each woman could easily find a place as a wife with her own people.





VII.

ART.



WE see that the moral feebleness of the nation in Hannah's time prevented others of her people from entering into her pure spirit of Nazaritism. Would a higher degree of culture in art and literature have given a strength of mind and clearness of vision that would have brought the needed moral vigor to the nation? Is there such a virtue in mere culture? Art has a wonderful power ; but has it the power to reach the great height that this Hebrew mother attained? Does it possess, in itself, a light that can bring to the soul such conceptions of the perfections

which dwell in God, and of the perfections which are yet to dwell in man?

ART AND GRECIAN HISTORY.

We have an illustration of what art can do, in what it did for ancient Greece. The Greeks, who had reached the height of their fame five hundred years after Hannah lived, possessed an inheritance of genius and culture which has never been surpassed. In the district of Attica dwelt the ablest sub-race of the Greeks. This district, in which Athens was situated, contained, in its most flourishing period, a population of five hundred and thirty thousand. Of these, ninety thousand were free-born citizens, forty thousand resident aliens, and a laboring and artisan population of four hundred thousand slaves. Out of a district that contained, in its brightest days, not over ninety thousand native free-born persons, there appeared, within a century, statesmen and com-

manders, literary and scientific men, poets and sculptors, whose fame has filled the world. It will not be extravagant to say that among the thousands of millions who have lived upon the earth since that day, men cannot be found who surpassed in mental and physical furnishing what this little district of Attica produced in every department of thought. Among commanders and statesmen who appeared within a century, there were Themistocles, Miltiades, Aristides, Cimon, and Pericles ; among literary and scientific men, Thucydides, Socrates, Xenophon, and Plato ; among poets, Æschylus, Sophocles, Euripides ; and among sculptors, Phidias. Men of thought and action in all ages have had a far wider sphere to operate in than these possessed ; but think of their influence upon the world in their different departments. Think what they have done to form the character of the most gifted minds of modern times. As the great of different

ages and countries have looked back, and studied the lives of these Greeks, they have seen their own natures mirrored forth in minds that were brought to an extraordinary degree of perfection. And whence came such a rich inheritance to such a little country? What law of inheritance did these Greeks obey, which others did not? What system of physical and mental culture did they follow out, which others neglected? They kept up the national enthusiasm for physical excellence. For centuries their national festivities were observed with the greatest enthusiasm, the most celebrated of which were the Olympic games. These games, in which all Greece united, consisted not only of contests in running and wrestling and all gymnastic feats, but also of horse and chariot races, and contests in music and poetry. These great national gatherings brought together merchants for traffic, and poets, philosophers, and historians read their most recent works.

The gymnastic games were open to every Greek, rich or poor, and of whatever district, and the greatest and wealthiest men of every city took part in them. Cylon, who sought to make himself tyrant of Athens, gained the prize in a foot-race. Alexander, son of Amyntus, prince of Macedon, had also run for it ; and instances occurred in which cities chose their generals from victors in these games. Everywhere were these victors held in great honor. It is difficult for us to conceive how deep was the conviction in the Greek mind of the value of a right physical education. The Greeks believed that their superiority over other nations depended upon keeping up the life of the body. They believed that there could not be a sound mind save in a sound body, and they more than held to the theory, — they were converted to the thought.

The rich and great put themselves in training for these games, as well as the poor ; and

as they were open to all who were of the Greek blood, they were exceedingly popular with all classes. Inseparable from this earnestness for a physical education, and growing up with it, and out of it, came the Greek's idea of the perfection of physical beauty, which he was ever seeking to embody in statuary and painting. In the Greek mind, the gods did not appear hideous and deformed, as they were wont in the conceptions of the Oriental nations. The Greeks worshipped life and beauty, and their great carefulness in educating the body helped them to see what constituted the real perfection of the human form. In this love of bodily culture, and of the beautiful, do we see a power that kept up so marvelously the life of the nation. The Spartans, another branch of the Greek family, discarded art, which the Athenians prized so highly, but gave even greater attention to the training of the body. The Spartan girls, before marriage, had con-

tests in the presence of the men, in all feats of skill, speed, and strength ; the primary object being to fit them to bear strong and healthy children ; and this object was never made secondary to any domestic service or household accomplishment. This physical training of the Spartan girls was rewarded by giving to the state the bravest, strongest, and most enduring race that ever lived. As the Spartan discarded and affected to despise many of the accomplishments which the Athenians prized, he did not transmit to his offspring that inheritance of genius, which the Athenian did ; but while he was often dull, harsh, and cruel, he was strong, enduring, and the bravest of the brave. That love to which the Spartan gave up his life, he transmitted to his descendants.

TRUE SPIRITUALITY WANTING.

Why did the light of the ancient Greeks grow less ? Why did they pass away and cease to

be a power among nations? They should have conquered the world. If their *spiritual* natures had been developed, they in the best sense would have done so. Their ideas of education, so truthful in the recognition of the mind's dependence upon the body, seeing more in thought than we moderns see, was yet defective, in that the spiritual nature was omitted in the training. The lower nature was cultivated with the higher left out.

The sanctifying work of the Holy Spirit upon the heart is to restore the lost harmony of man with God; and that implies a restoration of the harmony of man with himself. That restoration of the harmony of man with himself was never reached by the Greek, and the renowned city of Athens was never farther from it than when she had reached her highest point of culture. The Lord raised up in Athens a few such leaders as Aristides, that her citizens might see the beauty of justice, and learn to love that

heavenly attribute. They saw the nobleness of the man, and felt the truth of his utterances, but they grew tired of the teachings, and tired of the teacher. They banished the one and forgot the other. And so of the noble Socrates ; he taught of God, plead faithfully with his countrymen, and, according to his light, sought to lead them to a higher life. They grew tired of his lessons, and put him to death. The worship of the countrymen of Socrates was self-worship. A spirit of pride and vain-glory ruled the city. In their materialism they did not know, or wish to know, that God was a spirit, and that they that worship Him must worship Him in spirit and in truth. They did not say, "Let the beauty of the Lord our God be upon us," but "Let the beauty of Athens be upon us ; let the beauty of art be upon us." Full of self-praise, they worshipped the beautiful alone, forgetting Him who is the source of all beauty. As the love of science and art with

this vain people became intensified, it but carried them farther from the great fountain of wisdom.

Macaulay, the historian, thus brings before his readers a picture of the proudest days of Athens: "Books were the least part of the education of an Athenian citizen. Let us for a moment transport ourselves in thought to that glorious city. Let us imagine that we are entering its gates in the time of its power and glory. A crowd is assembled round a portico. All are gazing with delight at the entablature, for Phidias is putting up the frieze. We turn into another street. A rhapsodist is reciting there. Men, women, children, are thronging round him ; the tears are running down their cheeks ; their eyes are fixed, their very breath is still, for he is telling how Priam fell at the feet of Achilles, and kissed those hands — the terrible, the murderous — which had slain so many of his sons. We enter the public place ;

there is a ring of youths, all leaning forward with sparkling eyes, and gestures of expectation. Socrates is pitted against the famous Atheist from Ionia, and has just brought him to a contradiction in terms. But we are interrupted. The herald is crying 'Room for the Prytanes!' The general assembly is to meet. The people are swarming in on every side. Proclamation is made. 'Who wishes to speak?' There is a shout and a clapping of hands. Pericles is mounting the stand. Then for a play of Sophocles, and away to sup with Aspasia."

Macaulay has here given us a sketch of a day. The city is full of worship. All is adoration and praise—but who receives the praise? It is "Glory to the men who built our city; to the men whose genius embellishes it; to the men whose presence honor it." We have nothing higher here than self-worship. This day in Athens which has been described, ends with

a visit to the house of Aspasia. It was the fashion of the day, the renowned of the city honoring thus the genius of a beautiful courtesan. History tells us that in these bright days there was a growing distaste for marriage. The meaning of this weakening of public morals was, that slowly the generation that was to come was to grow more feeble in body and mind and character than its fathers.

The gospel which the Apostle Paul preached was foolishness to the polished Greeks. When Paul stood on Mars Hill, he looked in the face an audience more polished, perhaps, and more intellectual than any he had ever addressed. Athens, in the days of the Apostle, was the same in spirit, though not in power, as in former times. The renown of her schools drew together men of letters from all countries. This people crowded around to hear what Paul would say, and they listened to his persuasive words, until he told of the resurrection of the dead.

And when they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter. A few believed, but we nowhere read of Paul's epistle to the church at Athens. The great Apostle found multitudes ready to hear, and to patronize the gospel which he preached, criticising his message from God, and his manner of presenting that message ; but few indeed were ready to believe. He found less encouragement, it would seem, in this renowned city, than in any other. These Greeks sought after wisdom, but that which they sought made the wisdom of God foolishness to them. Far, indeed, were such minds from comprehending the consecration which Hannah made in her surrender to God. The lesson which Grecian history gives is in keeping with the account of the progress of the gospel among the Jews. That class of Jews which was the slowest to receive the humbling truths of the gospel, was the polished, powerful,

and best educated. Christ chose his disciples from a less pretentious class, for in the hearts of such He found less hinderance to his words. They had not so much pride of opinion to surrender ; they had less to unlearn ; and as these humble teachers of the cross passed the boundaries of Palestine, they found everywhere a civilization unfitted to receive them. This little band of obscure men from the Judæan hills, went forth, unfurling the banners of the cross, and before them fled the powers of darkness. The throne of Rome went down, and that iron sceptre of the Cæsars was broken, which had so long ruled the world.

MENTAL CULTURE NO ENEMY TO GRACE.

A high degree of culture is not necessarily unfriendly to the reception of the Divine word, but when that culture comes which feeds only a self-seeking and vain-glorious spirit, it hinders the light. When the heralds of the cross

went forth from Judæa, the fall of Rome had already begun. This tree, the shadow of whose branches had so long fallen upon the nations, was dying at the root, and the light which came to quicken into life as it fell upon this dying greatness, only hastened the decay. In speaking of the civilization of the ancient heathen world, I have dwelt more upon that of Greece, because both the success and the failure of that people forcibly illustrate the lesson of our story. They were successful over other nations because they ennobled the body, as other nations did not ; and they rose in the possession of wealth and intellectual greatness, and for a time transmitted a stronger life to their children, because of this physical culture, and this conception of the human form as noble and ennobling — a conception shown in statues and paintings of marvelous beauty. This consecration of the body to the end which was sought, brought its reward. It brought health,

and a power to endure, and a heart to put away enervating vices. It brought victory over hostile nations. The Greeks conquered others, because they conquered themselves wherein others did not. Their bodily consecration brought mental gifts, helping them to unlock the secrets of science and of art. But as this life was intensified, a spirit of vain-glory grew into marvelous proportions also ; as it always will where God is forgotten. Then came the beginning of the end. They worshipped themselves in the temples which they reared, and statues which they raised to their gods. Public justice and truth and holy charity were held in light esteem, their history revealing, that, as of men, so of nations, "Pride goeth before destruction, and a haughty spirit before a fall."

HANNAH AND THE GREEKS.

This Hebrew mother, like the Greeks, put honor upon the body. She considered it

worthy to be presented as a living sacrifice unto the Lord. The Greeks honored it, as an offering at the shrine of earthly greatness. In their history, we see their thoughts of the body worked out in the achievements of a great nation through generations. In the story of Hannah we have her thoughts revealed, in her own life and in that of her son. They are not worked out in the life of a nation. We have not before us a million of such mothers, blessing with their lives their age, and transmitting to their descendants their own spirit of holy Nazaritism. This is for the future. Hannah's song of thanksgiving was not the only prophecy she uttered. Her life was a prophecy. It told of a time when a nation would arise, of nobler men and fairer and statelier women than any that had dwelt upon the earth. It told the coming of the crowning race of the world.



VIII.

INSTINCTS.

ANNAH, in her consecration, here cherished instincts in all their strength ; instincts which man holds in common with bird and beast, fish and insect. Will it be said that these instincts were never designed to be carried along in all their strength in the upward progress of the race ? that in the refining process of a civilization which lifts society up to perfection, the higher expels the lower ? Will it be said that the rational comes down into the heart with an expulsive power that drives out the instinctive ? that man sins, because linked to the life below him ? and

that he becomes holy, because he rises out of these instincts? Will it be thought that he rises into a higher humanity, only as the relationship which he sustains to the brute kingdom is weakened, and, in the end, wiped out? We reply, so far from man's higher nature expanding only as his animal nature is lessened, that the spiritual is dependent upon the instinctive, and can only be developed with it. The instinctive may grow and thrive in a living creature without the spiritual; but the spiritual cannot expand into a stronger and better life without an animal nature on which to rest as a foundation. The brute, with the instinctive, lives without the spiritual; but man, with his spiritual life, cannot exist without the instinctive. The basis of humanity is animalism. The instrument of our progression, and the power of our highest enjoyment as human beings, is in our spiritual nature. But it is because of our instincts given, that we become

human beings ; because of our instincts remaining, we continue human beings.

We believe that perverted views, more or less prevalent, have taken from the moral of this lesson of the Bible, and made it seem that this story of a Hebrew mother was not so much for our age as for a less enlightened period. Let the truth never be forgotten, that the advancement of the race in real progress and right development means the advancement of man's whole nature. These animal instincts are more than the mere scaffolding of the building, to be removed as rubbish when the house is perfected. They are the very foundation hidden deep in the soil, and yet as truly a part of the building, which stands forever, as that which is last in the structure. God gives to the tree root and fruit. The root is first and the fruit last. Years intervene after the root begins to grow, before the fruit appears ; and the root is deep down in the earth, and the

fruit high up from the ground, but neither separation in time nor space can make the fruit independent of the root. The tree grows because the root grows, and the trunk, and branch, and leaf, and flower, and fruit live and perfect, because the hidden and underground part of the tree lives and grows.

Thus of the higher and the lower in man. These God-given instincts animate organized material forms — their end and function is the maintaining of these forms. The law, made everywhere apparent, is, that the higher principle descends into the principle next below — the rational into the instinctive, and the instinctive into the inanimate. For instinct, in its most comprehensive sense, is God-given life in its deepest descent ; and as *life* descends from the great Fountain down to man, and from man to the animal and vegetable kingdoms below, so *light* ascends from these depths below. It is here of the light of nature as of the Bible,

the stronger truth comes up from its lower manifestations. We have Bible truth buried the deepest in type, in the earliest dispensation, but Divine truth is not diluted by being thus hidden. From our standpoint, truth in type, in the Old Testament, brings us into the very inner life of Christ; and to those who lived before Christ came, it was in the best form in which truth could come, revealing itself to some in the way best suited to their nature, and concealing itself from others who would destroy the pearl of truth if the protecting shell was broken. Think how unfitted were those semi-barbarous Jews, in the time of the Judges, for seeing Christ's holiness, or being benefited by exhibitions of his miraculous power. His righteousness would have been lost upon them, save as it came in the deepest concealment; and so He came to them in type. Samson, the typical Nazarite, was that type. His strength was muscular, such as the rudest men compre-

hend. How easy for such darkened minds to understand the strength in Samson's victories ; how hard to understand the strength in Christ's victories. How easy for such to see the power that was applied when the temple of Dagon fell and Samson died ; how difficult to understand the strength put forth when He who had power to lay down his life, put forth that power. Thus the Bible teaches as Nature teaches, that truth is the strongest in its lowest manifestations—strongest in its lowest manifestations to hold its place in sin-darkened minds.

As of the Bible, so of Nature. How heavenly the truth in the deep veil of Nature's symbols. Lo! God is in its lowly mosses, its humble lilies, its bees and its humming-birds. All Nature sparkles with gems of truth scattered for earth's children to gather. Here is the common honey-bee, not only with a body wonderfully furnished for its work, but all educated from the first. It is both armed for its warfare

and its work, and inspired to know just what to do — and its work is perfect. Does not this perfected knowledge of the bee, and the energy and swiftness and accuracy with which it works, help us to comprehend what our bodies will be hereafter, and what the instincts of our souls which inhabit those celestial bodies will be, in the fuller and more direct revelation of truth that is to come from the great Fountain? Is there not, too, a gem of truth taught in the government of the hive, where bees piled together in perfect darkness, bring light out of this darkness and confusion, each one knowing his place, and the laws of his tiny kingdom, and loving his work, and living under a government as though one head contrived for all and one heart beat for all and one soul animated all. Have we not here a precious light flashing up, pointing to a perfected kingdom where one full and holy life is breathed into the hearts of all its people? From countless lessons of Nature

we select that of the humming-bird. With what ease it darts backward and sideways ; and circles and flashes from flower to flower, probing accurately each cup, and drawing daintily the honey. How beautifully in its tiny sphere of haze it waits at each flower, humming out a life too intense for our dull eyes to see. The bird in its halo and heaven-sent plumage, suggests what perfected animal instincts will be in a perfected human body.

Is it for the Holy Spirit to take the things of Christ and show them unto us? Then the things of Nature, as of the Word, are revealed by the Spirit, for of Christ is it said, "All things were made by Him and for Him." The Lord, then, would be revealed in the lowly mosses, in the humble flowers and bees and birds ; and far, far more in the human form, which was his, and which is essential to manhood ; and in human instincts which were his, and which are essential to humanity.

Let us never forget that these instincts are God-given and God-honored. They are feet without whose hastening there is no food for the spirit ; they are bowels without whose yearning there is no blood for the soul.

MONKERY.

Hannah did what the Apostle Paul enjoined, when he asked for the body as “ a living sacrifice, holy, acceptable unto God.” She, a thousand years before the gospel dispensation, presented her body to the Lord, “ a living sacrifice.” And mark how far her surrender was from that spirit of monkery which, in after years, so interpreted the words of Paul as to make consecration mean annihilation. Hannah did not, in this spirit of monkery, bring her mind over to hate her body, and then offer it to the Lord, a despised thing. She did not think the Lord asked for the surrender of that which was worthless, and which He could not look

upon with complacency. She believed in conecration as the opposite of this, and that God sought the gift that He might bless it with his own life, that He might lift it into a higher life. There is an old Gnostic heresy, that all evil lies in matter ; that somehow man is a sinner, because he has a body made out of the dust of the earth, and that he is to rise into a holy life by virtue of this separation that is to take place between body and soul. And so he whose creed is that all evil lies in matter, will fain make of the body a scape-goat for carrying off the sins of the soul.

When man first transgressed, the sign of sin upon his body brought upon him a degradation from the torture of which he could not escape. The light here was strong — it was sin in the flesh — it was truth in its lowest manifestations ; and many have been the hiding-places which mankind have sought from conscience, that voice of God in the soul. They have said,

"All evil lies in matter." They have said, "Consecration means annihilation." They have said, "Torture the body, and it will bear away the sins of the soul." They have said, "Eschew marriage, shun the family, seek the cloister." As the law of God was revealed, these manifestations of sin in the body kept ever before the awakened conscience, turning the soul against the body, and leading the man to say, "This body is not me, it is mine enemy," and thus men have ever sought to hide their nakedness with fig leaves.

God asks us to give Him our bodies, and does not this mean our *all*? for does not the surrender of the lower nature involve that of the higher?

NAZARITISM.

A like *entire* surrender is expressed in the vow of Nazaritism, where abstinence from some things that address the appetite implied a con-

secration of appetite, and where the hair left to grow was expressive of the same. The hair crowns the brain, and thrives where each sense is planted, and so the consecration of brain and sense, of intellect and appetite, was expressed by keeping unclipped the hair, which is the nerveless terminus of the body.

CIRCUMCISION.

The rite of circumcision expressed a like surrender; it told of the crucifixion of the lusts, and not a killing out of the life. The rite, in its full spiritual rendering, meant an entire surrender. It involved all that the Apostle enjoined under the fuller light of the gospel, where his beseechings are, "By the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The rite of circumcision involved this fullness of consecration. The symbolical robing of

truth, in that earlier and darker period, was not that the truth might be limited in power but that it might be protected and saved. In the light of a fuller revelation, circumcision is seen as a rite that speaks of the sanctification of the life, as Christ gives it — a sanctification of the body — a sanctification from the womb.

HUMBLE THINGS IN NATURE TEACH PURITY.

As the Bible brings us light from the distant past in symbols, so Nature, too, from her depths, is mighty in the moral of her symbols, shedding glory upon the body. The tree grows, shoots forth its branches, and unfolds its leaves, that it may bear fruit; and in performing this, its appointed function, all its instincts are aroused, all its life forces concentrated; its foliage, flowers, fragrance, and stateliness and underground growth and resisting power are all for this end. If an injury comes, or its growth is hindered by unfriendly elements, it often blooms

before its time. If it could grow and perfect, it would wait, but its individual life is threatened, and it must hasten to accomplish that which is more than the saving of its life. It must reproduce its kind. Thus it lives, that others may live after it ; and while in the multitude of its seeds it is food to the thousand mouths that feed upon its fruit, nourishing the great sea of life that beats around it ; so, also, by these many seeds it secures the continuance of its species. How the tree rises in excellence, as seed is borne ! It is now in its freshest life, the leaves put on their brightest green, the flowers burst from their buds, hallowing, with their brightness and fragrance, the birth. From an insignificant bush comes the rose, joyous in its fragrance, royal in its beauty. From a plant yet more humble, looks out the pure, the perfect lily.

God's flowers look up from the depths of Nature, all-glorious in the reflected light of

heaven ; and the human form grows more glorious in their light. Flowers tell what the body was ere sin defiled it, ere darkness covered it ; and flowers tell what the body will be when light returns, when the eye becomes single, and the whole body is full of light.

PROVIDENTIAL CARE.

Consider the consecration of Hannah in the light of God's providential care. It is the care of the Heavenly Father, whose far-reaching love extends to the least temporal want. He numbers the very hairs of our heads. He hears the young ravens when they cry. He adorns the lilies.

“ They toil not, neither do they spin,”
 Yet glory king's wealth ne'er could win,
 He taught was in their heaven-made dress,
 His hand wrought all their loveliness.
 The lily shines in brighter sun
 Than all the pomp of Solomon.

“They toil not” — here a love is found
To make these child-like words profound.
Love looks, and, lo, the lily wings,
Upwafted midst sweet sentient things.
“They toil not neither do they spin ;”
Sweet Nature’s hymns in heaven begin ;
And born above, to earth they glide,
Earth gladly echoing back the tide.
Her tuneful depths resounding ring
Refrains the same as angels sing.
So, e’en to lilies voice is given,
To lisp soft choral songs of heaven.

Man’s sympathy is aspiring, narrow, and self-seeking. God’s sympathy is condescending, boundless, and self-sacrificing. All things reveal his fatherly care. Nothing is made to hide his personal superintendence. Worlds are revealed that we may behold his power, not that we should forget his personality. Laws are revealed that we may see the *order* in which He works, and not that we should forget his fatherly care.

When man takes thought, and toils that he may clothe his body, he but coöperates with God, who blesses the labor of his hands. Of the ten thousand wants of which man cannot think, his Father goes on thinking for him, as He does for the lily that neither toils nor spins. And this God has ever done for man. In his ante-natal existence, it was the same, in his infancy it was the same, in sickness and in health, in darkness and light, asleep and awake, the Father in heaven was thinking of him, caring for him.

CHRIST'S SANCTIFYING GRACE.

Hannah's consecration is seen in the light of Christ's sanctifying grace. The Son of Man came to restore all and more than all that was lost in Adam. "As in Adam all die, so in Christ shall all be made alive" — a declaration which makes manifest the fullness of the salvation when appropriated by faith. In its work

upon the soul the restoration of the second Adam (as Christ is sometimes called), is to be as radical as was the ruin of the first. The Apostle says, "We are the bodies of Christ, and members in particular; we are members of his body, of his flesh, and of his bones, and we are born again, and Christ is our life."

Is there power in language to express a nearer relation, a more radical change, or a fuller life?

And why have we so full an account in the Bible of sin as an hereditary taint, if not to show us what the work of Christ may and will be? Why is sin revealed as a leprosy, the virus of which goes from parent to child, if not to make Christ known as One who could not only heal the disease, but purify the fountain?

The Psalmist says (Psalm li. 5), "Behold I was shapen in iniquity, and in sin did my mother conceive me." David here makes no

reference to the *marriage* of his parents ; *that* was *honorable*. He refers to what he received through his parents, the fallen nature of man.

But did Samuel receive the nature of Adam from his mother, in the sense that David did ? The same *nature*, we reply, but with Samuel the sanctifying work began earlier. It began with his very being. It was of him, as of Jeremiah the prophet, "Before I formed thee in the belly, I knew thee ; and before thou camest forth out of the womb, I sanctified thee."

Such was Samuel ; and he was thus sanctified from the womb, because the mother had virtually said, "Lord, I give my body in marriage, for offspring for thee."





IX.

MARRIAGE.

RIGHT views of marriage are all-important. Hannah's views rose with her growing conceptions of her Redeemer, her King, her Anointed. With her new views of Him, came noble views of her body as in the Divine image, as from Him, and belonging to Him, and new thoughts of the meaning of wife and mother.

Many who never expect to enter the marriage state, still have noble views of it — views inseparable from right views of Christ. Such, with bodies not cursed, but consecrated — not given up to death and annihilation, but to

Christ, and to life, ever live to bless those around them. All they say and do, helps to lift up and to purify — for their *souls* are full of the seeds of thought. They beget spiritual children. Their sphere may be very humble, their work unregarded ; but if not more marked than the giving a cup of cold water, they are sowing seed in the garden of God that will bear fruit on and on, forever. It is the opposite with those who believe that consecration means annihilation. Such have from necessity low and hateful views of marriage and of child-bearing ; and whatever their education and profession may be, their souls are barren. They may take delight in abstract dogmas, may show talent in organizing, may love to rule, but however much knowledge they may possess, and however refined and fashionable and brilliant such may seem, their souls are unfruitful — their lives, in their results, bring forth nothing but leaves.

TEACHINGS OF ROMANISM ON MARRIAGE.

Opinions have largely prevailed in the Church that the highest attainment in Divine life was to be reached, not in marriage, but in the renunciation of it. This spirit of monkery, so rife in the Middle Ages, built monasteries all over Europe. The hold which these opinions have upon the Romish Church, is seen in the great excitement which followed the marriage of Martin Luther — and which so recently followed that of Father Hyacinthe. The secret of this great hostility to marriage is in the political and centralizing power which celibacy gives the Church. The doctrine that a desire for marriage is a sign of moral feebleness, or that it is a rite given to man in condescension to human frailty, is a doctrine which hides marriage as a type of Christ and the Church. By these views, the Romish Church is exalted as the temporal domain of the pope, but brought

down as the spiritual realm of Christ. Many men and women of high moral natures, misled by this error, have turned away from the family to the cloister, who might have lived noble and happy lives in the marriage state, and transmitted their better blood to children.

PAUL, THE APOSTLE, ON MARRIAGE.

Do the teachings of Paul favor this error? The great Apostle gives no ground for the doctrine. He presented his body to the Lord — choosing not to marry, — but certainly not renouncing marriage in the spirit of the priesthood of the Romish Church.

A great and sore judgment was now about to come upon the Jews, and Paul would prepare his countrymen for those troublous days — days in which God would curse their blessings. When God made man in his own image, He blessed his work in these words : “ Increase and multiply and replenish the earth ; ” that

blessing given so early, and for all, was now to be reversed in the coming reign of terror that was to make Jerusalem a heap of ruins : “ Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.” These woes of which Jesus spake under the shadow of the cross, were near their fulfillment when Paul finished his work.

The Apostle taught that while these judgments were passing, marriage might not be desirable ; and so it was because of this state of the times that he exalted celibacy, not because of its advantages in purity of state over marriage.

This Apostle had been taught of the Lord the meaning of marriage, and he seeks to teach others the same ; so he brings the husband and wife into the presence of the crucified One, and

seeks to raise them through their affection for each other into a higher love for Jesus, well knowing that in that love for Jesus their love for each other would be ennobled.

Not all the books that men have written, reveal so much of the true heaven of marriage, as do the closing verses of the fifth chapter of Paul's Epistle to the Ephesians.

WHAT CHRIST TAUGHT OF MARRIAGE.

And what is the precious lesson given us in the *gospels*?

Our Saviour's first miracle was wrought at a wedding. He was there with his mother and his disciples — He a guest, and friend of the bridegroom and bride. He was there to rejoice with them. Jesus was the joy of heaven, and He came from heaven that He might be the joy of the whole earth. He entered upon his mission "anointed with the oil of joy and gladness above his fellows." His first sermon be-

gan with blessings upon the children of his kingdom. His first miracle was wrought to raise the festive joys of a wedding. Do these thoughts of Jesus seem irreverent? Does it seem more reverent to think of Him as a mere spectator among earthly scenes? As coming as it were from a king's court, to study with a critical eye, without entering with soul sympathy, into the pleasures and pursuits of men? Our blessed Saviour came here, not as prince, priest, or scribe. He would not recommend Himself by rank. Rank and riches would have only dimmed the lustre of his greatness. He came to save the rich, all who would receive One who was equally the Saviour of the poor. He came to save the poor, all who would receive One who was equally the Saviour of the rich. He came to save the Jews, all of his countrymen who would receive One who was equally the Saviour of the Gentiles.

Jesus, the Saviour of men, was great in his

manhood, social and affectionate, sympathizing in every healthy human joy.

I know that the clouds of sin and wrath were ever thickening around Him ; but the courage of his heart was perfect. His love was invincible. And the serenity of soul, the peace which He left to his followers, was ever manifest in Him. And his joy, at times, broke forth. If He wept, in sympathy with sorrow, He, too, rejoiced in spirit.

Imagine that there is, in a large and happy family, one son, whose joyful nature is so marked, that he is felt by all to be the life of the house. This son and brother is moved to go alone on an errand of mercy to some distant country, where pestilence rages and vice reigns. I ask, will the very happy nature of this son make it easier for the family to part with him ? or make him less useful to the sick and sinning to whom he goes ? or less a bless-

ing to any who are capable of being benefited? And if he falls a victim to the wrath of those whom he would save, will it make their guilt less, because of his full life and joyful nature?

Jesus, the joy of heaven, came down to raise earth to heaven. He was present, in sympathy, at the sick bed, that the sick might rise. He was present, in sympathy at the bier of the dead, that the dead might rise. He was present, in sympathy, at the table of publicans and sinners, that sinners might rise; and he was present, in sympathy, at a wedding, that the rite of marriage might rise a higher thing; that the life of marriage might rise a holier thing. And as he raised the water of the waterpots into the purest wine, so would he change the hearts of bridegroom and bride, and be the joy and wine of their souls.

CHRIST'S LOVE OF CHILDREN.

The blessed Jesus put honor upon marriage, and so also did He put honor upon childhood.

He beckoned little children to Him, He lifted them in his arms, He blessed them ; and this blessing means, not only a saving of the child, but of the childhood.

The sound tree that has been maturing through a century, will show, in the severed trunk, widening rings that tell of the growth of each year. The tiny shoot of the first year's growth is there, and the next year's growth, and the next — all saved, and all helping to make the tree strong and perfect. The same of *man's* development. The joyous, loving, truthful, and teachable nature of the child, is manifest in the harmoniously developed man.

The Redeemer was not only a man among men, but one who had grown up out of infancy, out of childhood, holding and husbanding, in all its freshness and fragrance, the developed beauty of each stage, from the helpless infant, to the holy man.

And so He is in sympathy with each step of

human life from birth to maturity. He came among men, not only to meet every condition of grade, but of growth. He came not only to meet all ranks, the rich and the poor, the sorrowing and the rejoicing, but also every stage of the individual's growth. He had a look for the little child, that told of the tenderest sympathy, that He could feel for all its wants, that there was room in his great heart for its whole nature.

The Saviour taught his disciples that the way into his kingdom was not under proud vaults, such as Cæsars built for their triumphs, but beneath lowly arches where they must stoop to enter; and did not his eye beam with love upon them, and upon the little child He had placed in their midst, when He said to his disciples, in words severe and at the same time so tender, "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom

of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." How hard for the disciples to sympathize with his child-loving spirit!

Is it not evident that all the darkness on this subject of the body's consecration is in the evil heart, and none of this darkness in the revealed will of God?

He asks for the body, that He may sanctify it, and make it a temple of the Holy Ghost. That this consecration is a duty, He teaches in the holy rite of circumcision, which was a sign and seal of his willingness to sanctify the whole nature. That this is a "reasonable service," He teaches in the Apostle's words of entreaty that the body be *presented* "a living sacrifice, holy and acceptable unto Him." With this consecration come new views of the Saviour's nearness and preciousness, and new views of prayer. And can we believe that

prayer is not heard when bodily wants are the burden of the petition?

With this consecration come, too, heavenly views of marriage ; the opposite of those that turn light into darkness, and make marriage a source of weakness and decay.

In this consecration, marriage becomes a source of strength and longevity, bringing the soul's faculties into their fullest development, their finest harmony.

Children, the fruit of marriage thus entered upon, come into life better formed and better furnished in body and mind than their parents, more easily alive to the influence of Divine truth than their parents were.





X.

MODERN DAYS.



HERE is a great increase of light in our day — science unlocks new secrets — thought travels in new channels. But this new light has no more power than the old to drive out sin. Modern civilization is here as powerless as was the ancient. The splendid city of Paris, the modern Athens, carries in her culture no more power to expel corruption than did the ancient. Her gods are the same. She makes a religion of Art, as did Athens of old, and her citizens admire and worship. But when war comes, her communists in their frenzy destroy these monuments

and museums of art, these gods whom they were told to worship. Crowds of the peasantry of France go from the rural districts and become laborers and artisans in Paris ; and the few of this class who ever marry have few and feeble children, and fewer and feebler grandchildren. They come to the city like moths to the candle, drawn by its glitter to be consumed by its pleasures ; and all modern cities have the same elements of evil — elements that grow strong as wealth and population increase. America and Europe are alike in this — for civilization, to-day, carries in itself no more of a regenerating power than it did three thousand years ago.

The vices of ancient Babylon and Nineveh and Rome and Athens hide and burrow where our broader culture exists, and everywhere fasten their fangs at the vitals of our higher civilization.

But this evil, that brings in its wake a dwin-

dling posterity, is not peculiar to the city. It may be more rife there, but it is seeking with the blast of its sirocco breath to dry up the fountains of life in homes all over the land,—and here money and luxury and leisure only increase its power.

It was prophesied of these times, “Many shall run to and fro, and knowledge shall be increased.” This prophecy, which dates a new era in the world’s civilization, suggests new dangers with this increase of light and liberty. It tells of new excitements which may be turned into evil as well as good.

A feverish desire for company and for travel takes away the enjoyment of the more rational and restful home life : the husband in it loses his love for children ; the wife finds in her increased desire for journeying and visiting, that bearing and nursing children is too great a burden. And together they come into a life, the language of which is, —

“ We live for self, for self alone,
Care not what comes when we are gone ;
We ’ll burn the bridge of Time behind,
That none may cross, our hands to bind.
Beneath our house, Death’s match and mine,
When lit, farewell — farewell the line.”

It would be an easy thing to array a host of facts to illustrate the strength of this curse of modern society. Physicians give us appalling pictures of prevailing ideas of marriage and offspring. We rejoice in the warnings which they utter ; but appeals to fear alone can do but little. They cannot dry up surface sins, much less the fountain heads of corruption — the great, dark, silent under-currents of evil, that flow through the ocean of human life.

MILLENNIUM.

Prophecies of coming millennial days are to be found in the book of God’s works, as well as in the book of his Word. For wherever life is (and air, earth, and water are teeming with it),

there is going on a struggle for existence which means advancement towards an improved life. This struggle goes on with bird, beast, fish, and insect. Everywhere the stronger is gaining upon the weaker.

By a law of natural selection the weak *ones* of a race are thus supplanted. Weak *races*, at long intervals, make way for stronger races ; weak *species*, at yet longer intervals, make way for stronger species ; and this constant troubling of the water, this endless dashing of waves on the deep sea of life that rounds the world, means cleansing. It tells that, by and by, this sea will be purified.

To man power is given to raise the races of animals : this is implied in his promised dominion over them. It is found that all kinds of domestic animals rapidly improve in the hands of a skillful breeder ; and the experience of such tells him that if he has reached a point where he makes no progress, it is because of

his limited knowledge of the occult laws of breeding ; and not because he has perfected the race of sheep or cattle or horses that are in his hands.

None, for example, understand better than those who have given careful study to the law of variability as applicable to sheep-breeding, the power which man has to change their form, their disposition, the size of their bones, the quantity and quality of their fleece, and of their flesh. And so of *all* domestic animals. It is this dominion of man over animals, raising them in the scale of animal existence, that suggests the nature of his power over his own animal life.

God has come down to lift up his whole nature, and to lift up the race of animals with him, as far as they are useful to him ; and man's power here to raise the races below him, proclaims the power given him to perfect his own body.

INCREASE IN KNOWLEDGE.

The millennium will be a time of great increase in knowledge. Such an increase is implied in the promised dominion of man over all forms of life below him, and over the material earth. For this increase of power implies an increase of knowledge — of knowledge of the laws of the elements of nature, as well as of the laws of animal life. It is knowledge that unlocks the secrets of nature, and makes earth more man's servant, and the elements more subservient, and animals more useful.

The Lord has in past ages sought to bring nations into this high inheritance of knowledge, and, through knowledge, of dominion. But whenever nations have grasped this sacred gift, they have made it subservient to a spirit of vain-glory.

In the millennium it will be otherwise, for then knowledge will always be seen as from

Him ; always be used in honoring Him. Knowledge, because then sanctified, will ever work for the growth of the higher spiritual nature on the one hand, and the lower animal nature on the other.

Thus in that glorious day when man is brought into full harmony with himself, the brain will be the friend to bless, not the foe to destroy the spiritual nature ; and the friend to bless, not the foe to destroy the body life.

In the millennium, because of a greater intellectual development, wisdom and knowledge will be the stability of the times ; and because of a greater heart development, the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads ; and because of a greater fullness of physical life, there shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die an hundred years old. They shall not build and another in-

habit: they shall not plant and another eat: for as the days of a tree are the days of my people.

“Lo, now, God’s gifts pervade the whole, —
The body, spirit, and the soul.
And these rich gifts, sent down to bless,
Are wholeness, health, and holiness.”

The coming millennial light is to go deep down into the heart of the individual, expanding and ennobling the whole man.

The body in those days will become a temple, with its glory restored, its broken columns, and walls, and mouldings, and proportions, brought back; its altar repaired, and the fragrance of its burning incense filling the house.

The glory of the coming millennium is to be without, widening over all the earth, subduing the nations, and oh, glorious thought! it is to be within also.

“Within the bright millennial days,
The altar, incense, and the rays;

Within, love reigning, stilling strife,
Within, love reigning — love is life.”

Does not the story of Hannah and Samuel suggest this view of the millennium glory? this rising and rounding of man's whole nature? Had not this woman a foretaste of the joy and peace of that day? Had she not, in that dark period, poured out upon her the spirit of prophecy? Is not her life, rightly read, itself a prophecy of millennial glory?

“ First, to her heart, comes truth in seed,
From seed, fair leaves and fruit are freed ;
As fuller rays from sun divine,
Through Time's long vista, light the line.
Now lo, to Hannah's faith is given,
To see in seed, fair tree of heaven.
Soft-silvered, as the dews and rays,
Show dawning of millennial days.”

CONCLUSION.

I appeal to the young maidens whose minds have been arrested by our theme. Give your

bodies to Jesus, a living sacrifice, and trust your future to Him.

If there come proposals of marriage, the Lord will make known his will.

If that state is entered in this spirit of consecration, your husbands will be seen as the Lord's gifts. If children are born, they too, will be as Heaven's gifts. And as you trust your own interests, so can you trust your children's, for time and eternity, to the Lord. And when many of your number in marriage, and in preparation for marriage, have taken these vows of Nazaritism, then the Church will have many sons and daughters, sanctified from the womb, — their lives not severed lives — one half soiled and weakened and wasted, and the other half washed and purified, — but united lives, and the same from the cradle to the sepulchre ; all one, not in a depressing sameness and monotony, but in brightness and variety and beauty ; all one, with the first full strength

of the life husbanded ; all one, and each soul in harmony with itself and Nature and Providence ; all one, and all God's. Then the great want will be supplied. The Church in that day will have men ; men who in body and mind are fitted to endure hardness ; men who fear neither poverty nor obscurity ; men who are strong in their regard for principle ; strong in their sympathy for the poor ; strong in their charity for all ; strong in their spirit of prayer. The Church will then have men who wear the whole armor of God ; and who, like Israel's last judge, if not worshipped while they live, will be wanted when they are gone. Many sons will thus grow up Samuels, as you, daughters, become Hannahs.



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